# Articles to be enquired of, within the Prouince of Canterburie, in the visitation of the most Reuerend father in God, Edmond Archbishop of Canterburie, Primate of all England, and Metropolitane.

*In the xxiiii. yeere of the reigne of our most* gracious Soueraigne Lady Elizabeth, by the grace of God, Queene of Englande, Fraunce and Ireland, defender of the faith, &c.

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# Articles to be enquired of, within the Prouince of Canterburie, &c.

Whether Common prayer be sung or sayd, by your Parson, Vicar, or Curate in your seuerall Churches or Chappels, distinctly and reuerently, and in such order as it is set foorth by the lawes of this Realme, without any kind of alteration, and at due and conuenient houres? & whether your Minister so turne himselfe, and stand in such place of your Church or Chauncell, as the people may best heare the same? And whether the holy Sacraments be likewise ministred reuerently in such maner, as by the Lawes of this Realme is appoynted? and whether upon Wednesdayes, and Fridayes, not being holy dayes, the Letanie and other prayers appoynted for the day, be sayd accordingly?

Serue̅r distinctli & reuēt he to ber said

1. 2. 3. 4. 5.

2 Whether you haue in your parish Churches and Chappels, all things necessary and requisite for Common prayer, and administration of the Sacraments, specially the Booke of Common prayer with the newe Kalender, a Psalter, the English Bible in the largest volume, the two Tomes of the Homilies, the Paraphrases of Erasmus translated into English, the Table of the ten Commandements, a conuenient Pulpit well placed, a comely and decent table standing on a frame, for the holy Communion, with a fayre linnen cloth to lay vpon the same, and some couering of

Necessaries for comō pra

Silke, Buckram, or other such like, for the cleane keeping thereof, a faire and comely Communion Cup of siluer, and a couer of siluer for the same, which may serue also for the ministration of the communion bread, a decent large surplesse with sleeues, a sure Cofer with two lockes and keyes for the keeping of the Register booke, and a strong chest or boxe for the almose of the poore, with three lockes and keyes to the same, and all other things necessarie in and to the premisses?

*Ye admonicon of Cryll.*

3 Whether the forme of commination against sinners, with certaine prayers following the same, set forth in the latter ende of the booke of common prayer, to be vsed at diuers times in ỳ yere, be by your Minister plainly and distinctly read in your Church or Chappell vnto the people, betweene the Letanie, and the commemoration or ministration of the holy Communion, three times at the least in the yeere, that is to say for order sake yeerely vpon one of the three Sundayes next before Easter, for the first time: vpon one of the two Sundayes next before the feast of Pentecost for the second time: And for the third time, vpon one of the two Sundayes next before the feast of the birth of our Lord, ouer & besides the accustomed reading thereof vpon the first day of Lent?

*leares & Roodlofes.*

4 Whether in your Churches and Chappels, all Altars bee vterly taken downe and cleane remooued, euen vnto the foundation, and the place where they stoode, paued, and the wall whereunto they ioyned, whited ouer, and made vniforme with the rest, so as no breache or rupture appeare? And whether your Roodelofts be taken downe, and altered so, that the vpper partes thereof with the soller or loft be quite taken downe vnto the crosse beame, and that the sayde beame haue some conuenient creast put vpon the same?

*parcons of Chauncells & Churches.*

5 Whether your Churches and Chappels with the Chauncels thereof be well and sufficiently repayred, and kept without abuse of any thing? And whether your Churchyardes be wel fenced, and cleanly kept? And if any part thereof be in decay, through whose default it is so?

*Ye bookes & monumets Superstion.*

6 Whether all & euery Antiphoners, Masse bookes, Grailes, Porteffes, Processionals, Manuelles, Legendaries, and all other

bookes

bookes of late belonging to your Church or Chappell, which ſerued for the ſuperſtitious Latine ſeruice, bee vtterly defaced, rent and abolished? And if they be not, though whose default that is, and in whose keeping they remaine? And whether all Veſtments, Albes, Tunicles, Stoles, Phanons, Pixes, Paxes, Handbelles, Sacring belles, Cenſers, Chriſmatories, Croſſes, Cãdleſtickes, Holy water ſtocks, Images, and ſuch other reliques and monuments of ſuperſtition and Idolatrie be vtterly defaced, broken, and deſtroyed? And if not, where, and in whose cuſtody they remaine?

7 Whether your Parſon, Vicar, Curate, or miniſter, do weare any cope in your Parish Church or Chappel, or miniſter the holy Communion in any Chalice heretofore vſed at Maſſe, or in any prophane Cuppe or glaſſe, or vſe at the miniſtration thereof any geſtures, rites, or ceremonies, not appointed by ỹ booke of Common prayer, as croſſing or breathing ouer the ſacramentall bread, and wine, or ſhewing the ſame to the people to be worſhipped and adored, or any ſuch like, or vſe any oyle and Chriſme, Tapers, ſpattle, or any other Popiſh ceremonie in the miniſtration of the Sacrament of Baptiſme?

Noa nominibꝰ of popiſh & Carnall.

8 Whether any holydayes or faſting dayes heretofore abrogated, or not appointed to be vſed as holy dayes, or faſting dayes, by the newe Kalender of the booke of Common prayer, be either proclaymed and bidden by your Parſon, Vicar, or Curate, or be ſuperſticiouſly obſerued by any of your parish, and what be their names that ſo doe obſerue the ſame? and whether there bee any ringing or tolling of Belles to call the people together vſed in any of thoſe dayes, more or otherwiſe, then commonly is vſed vpon other dayes that be kept as worke dayes?

Holydayes

9 Whether, when any man or woman is in paſſing out of this life, the Bell be tolled, to moone the people to pray for the ſicke perſon, eſpecially in all places, where the ſicke perſon dwelleth neere vnto the Church? and whether after the time of his or her paſſing out of this world, there be any more ringing but one ſhort peale before the buryall, and another ſhort peale after the buryall, without any other ſuperfluous or ſuperſticious rynging? And

Paſſings Bell.

whether on all Saintes day after Euening prayer, there be any ringing at all, or any other superstitious ceremonie vsed, tending to the maintenance of Popish purgatory, or of prayer for the dead, and who they be that vse the same? And whether there be any ringing or knolling of bells on Sundayes or holydayes, betweene morning prayer and the Letanie, or in any time of the Common prayer, reading of the Homilies, or of preaching, except one bell in conuenient time to be rung or tolled before the Sermon, or any other ringing vsed vpon Saintes eues or festivall dayes, saue ing to common prayer, and that without excesse, and who doeth ryng or knoll otherwise?

ringing.

10 Whether your Parson or Vicar, haue preached, or cause to be duely preached in your Church, his quarterly or monethly Sermons, as by the Queenes Iniunctions he is bounde, & what be the names of such as haue preached for him? and whether hee hath admitted any man to preache, not hauing sufficient licence, or hath inhibited or letted any from preaching, hauing sufficient licence?

Sermons quarterly or monethly.

11 Whether any person or persons not being ordred at the least for a Deacon, or licenced by the Ordinary, doe say Common prayer openly in your Church or Chappell, or any not being at the least a Deacon, doe solemnize matrimonie, or administer the Sacrament of Baptisme, or deliuer vnto the Communicants the Lords Cup, at the celebration of the holy Communion, and what he, or they be, that so do? And whether the Parson, Vicar, or Farmer of your benefice, doe cause, or suffer any Curate or Minister to serue your Church, before he be examined and admitted by the Ordinarie, or his Deputie in writing, and doe shewe his licence to the Churchwardens? And whether any Curate doe serue two Cures at one time, without the speciall licence of the Ordinarie, or his deputie in that behalfe, in writing first had?

None to serue vnder a Deacon, or w^th^out licec.

12 Whether your Parson, Vicar, or Curate, doe euery Sunday when there is no sermon, reade distinctly & plainely some part of the Homilies prescribed & set foorth by the Queenes authoritie to be read, and euery holyday, when there is no sermon, immediately after the Gospel, openly, plainely, and distinctly recite to his

Homelies.

parishioners

parishioners, the Lordes prayer, the Articles of the fayth, and the tenne Commandements in English? and whether any Minister not admitted by the Ordinarie, or by other lawfull authoritie, doe expounde any Scripture, or matter of doctrine, by the way of exhortation, or otherwise, and thereby omit and leaue of the reading of the Homilies?

Catechising of youth.

13 Whether your Parson, Vicar, or Curate do euery Sunday and holiday openly in the Church, call for, heare, and instruct all the Children, Apprentices, and seruantes of both sexes, that be of conuenient age within your parish, or at the least so many of them by course, as the time will serue, and as he may well heare and instruct for halfe an houre at the least, before or at the euening prayer, in the ten Commandements, the Articles of the beliefe, and the Lordes prayer, and diligently examine and teach them the Catechisme, as it is nowe allowed, and set forth? And whether for that purpose, he doth take the names of them al, and by course call certaine of them by name euery Sunday and holiday, to come to the teaching of the same Catechisme?

Masters & fathers to send their youth.

14 Whether all fathers and mothers, masters, and dames of your parish, cause their children, seruantes, and apprentices, both mankinde and womankinde being aboue seuen yeeres of age, and vnder twentie, which haue not learned the Catechisme, to come to the Church on Sundayes and holidayes, at the times appoynted, or at the least such and so many of them, as your Minister shall appoint, and there diligently and obediently to heare and to be ordered by the Minister, vntill such time as they haue learned the same Catechisme, and what bee the names of those that doe not cause their children, seruantes, and apprentices, so to come to the Church, to be instructed and examined, and how many of the said children, seruants, and apprentices be in your parish, which being aboue seuen yeeres olde, and vnder twentie yeres of age, can not say by heart the saide Catechisme, and what be their names and age, and with whom they dwell?

No notorious offendor to be admitted to ye Sacrd

15 Whether your Parson, Vicar, Curate, or other Minister in your Church or Chappell, hath admitted to the receiuing of the holy Communion, any open and notorious fornicatour, adulte-

rer, or euil liuer, by whome the congregation is offended, without due penance first done, to the satisfaction of the congregation, or any malicious person ẏ is notoriously knowne to bee out of charitie, or that hath done any open wrong to his neighbour by word or deede, without due reconciliation first made to the partie that is wronged?

*Catechysme afore ẏ cion.*

16 Whether your Parson, Vicar, Curate, or Minister, hath admitted to the holy Communion any of his Parishe, being aboue twentie yeres of age, either mankinde or womankinde, that cannot say by heart the tenne Commaundements, the Articles of the faith, and the Lords praier in English, and what be the names of such as can not say the same, or being aboue fourteene yeeres, and vnder twentie yeeres of age, that cannot say the Catechisme, allowed and set forth in the sayd booke of Common prayer? And whether he marry any persons which were single before, that can not say the Catechisme? And whether he vseth to examine his parishioners at conuenient times before he administer vnto them, & namely before Easter yeerely, to the intent he may knowe, whether they can say by heart the same, which is required in this behalfe, or no?

*Minister must preache peace charitie & almes.*

17 Whether your Priests and Ministers be peacemakers, & no brawlers, or sowers of discorde, and exhort their parishioners to obedience towardes their Prince, and all other, that bee in authoritie, and to charitie & mutuall loue among themselues? whether they be diligent in visiting the sick, and comforting them, and doe moue them earnestly, especially when they make their Testaments, to consider the necessitie of the poore, and to giue to their bore or chest their charitable deuotion and almose?

*L. studious of ẏ scriptures*

18 Whether they neglect the studie of the holie Scriptures and of the worde of God? and whether such of them as be vnder the degree of a Master of Arte, haue of their owne, at the least the newe Testament both in English and Latine? and whether they do euerie day with good aduisement conferre one Chapter of the Latine and English together at the least? And whether they haue giuen due account thereof, and to whome?

19 Whether any of your Parsons, Vicars, Curates, or Minis-

sters

ters be fauourers of the Romishe or forreyne power, letters of true religion, preachers of corrupt and popish doctrine, or mainteiners of sectaries, or do set forth and extoll vaine and superstitious religion, or be maintainers of the vnlearned people in ignorance and errour, encouraging or moving them rather to pray in an vnknowen tongue, then in Englishe, or to put their trust in a certaine number of praiers, as in saying ouer a number of beades, Ladie Psalters, or other like.

*M. to be fauthers of fauterers of true religion.*

20 Whether any doe preache, declare, or speake any thing in derogation of the booke of common prayer, which is set forth by the lawes of this Realme, dispraysing the same, or any thing therin contayned?

*To maincteine y booke of cõmon prayer.*

21 Whether your Parson, Vicar, or Curate, hath or doth maintaine any doctrine contrarie or repugnant to any of the Articles agreed vpon by the Clergie in the Conuocation holden at Londõ *Anno domini. 1562.* for the auoyding of diuersities of opinions, & for establishmẽt of consent touching true religion, set forth by the Queenes authoritie? and whether any hauing bin admitted to his benefice since the thirtenth yere of the Queenes reigne, hath not within two monethes after his induction, publickly read the saide Articles in your Church in the time of Common prayer there, with declaration of his vnfained assent thereunto?

*Articles to be redde & to be maintayned.*

22 Whether your Parson, Vicar, Curate, Minister, or reader, doe church any vnmarried woman, which hath bene gotten with childe out of lawfull mariage, & say for her the forme of thanksgiuing of womẽ after childbirth, except such an vnmaried woman haue eyther before her childbirth, done due penance for her faulte to the satisfaction of the congregation, or at her comming to giue thankes, do openly acknowledge her fault before the congregation, at ỹ appointment of the Minister, according to order prescribed to the sayde Minister, by the Ordinarie or his Deputie, the same churching to be had alwayes on some Sunday or holyday, and vpon none other day?

*No harlot to be churched afore penance done.*

23 Whether any of your Parsons, Vicars, Curates, or Ministers, or any other Priest, or any lay man or woman, doe wilfully maintaine, or defende any heresies, false opinions, or popishe er-

*Maintenãce or defẽce of errors or heresies.*

rors, contrary to the lawes of almightie God, and true doctrine by publike authoritie in this realme now set foorth, and what bee their names? And whether any keepe any secrete conuenticles, preachings, lectures, or readings contrary to the lawe? and what be their names?

Masse or seruice ẽtrie to y^e is set forthe.

24 Whether there be any in your parishe that openly or priuately say Masse, or heare Masse, or any other kinde of seruice or prayer, then is set foorth by the lawes of this Realme?

Disguysed priests, or mi[n]isters of religion.

25 Whether any popish Priestes, either going as Priestes, or disguised in other apparell, or altering their names for any cause, or any other, or runnagate persons, mislikers, or deprauers of true religion, that doe not minister or frequent common prayer nowe vsed, nor communicate at times appointed by the Lawe, do resort secretly or openly into your parish, and to whom, and of whom be they receiued, harbored, and relieued, and what be their names and surnames, or by what names are they called?

Residence. Hospitalitie & houses repayred.

26 Whether your Parsons and Vicars, be resident and dwell continually vpon their benefices, dooing their duelies in preaching, reading, and ministring the Sacramentes? and whether they keepe Hospitalitie, according as their liuings will extende? And whether their houses and Chauncelles be well repayred and vpholden?

Pluralitie of ben.

27 Whether they or any of them haue mo benefices then one, howe many, and in what countreys they be, & what be the names thereof?

Absence supplied by a learned Curate or preacher.

28 Whether they, when they be absent from their benefices, do leaue their cures to a rude and vnlearned person, and not to an honest, and well learned expert Curate, which can and will teache the people wholesome doctrine? & whether in their absence they doe procure learned men to preach in their Churches & cures, at least one sermon euery quarter of a yeere?

Distributions of no Residents.

29 Whether such parsons and vicars as be not resident, neyther keepe Hospitalitie, doe relieue their poore parishioners, and what giue they yeerely to them? And if they be not resident, and may dispende yeerely twentie poundes or aboue, either in this diocesse, or elsewhere: whether do they distribute euery yeere among

their

their poore parishioners, at the least the fortieth part of the fruites of their benefices, where they be not resident?

30 Whether your Parsons, Vicars, Curates, and Ministers, keepe well their registers of all Weddings, Buryings, and Christenings within your parish, and doe present a copie of them once euery yeere, by Indenture to the Ordinarie, or his officers? and whether they reade the Queenes Maiesties Iniunctions euery quarter of a yeere once, or no? Regtries of Bu. & Chr.

31 Whether they, or any of them, keepe any suspected women in their houses, or be incontinent persons, giuen to drunkennesse, ydlenesse, or bee haunters of Tauernes, Alehouses, or suspected places: or be hunters, haukers, dicers, carders, tablers, swearers, or otherwise suspected of any notorious crime, or giue any euill example of life? and whether they (as they ought to doe) occupie them selues in the reading, or hearing of some part of the holy Scripture, or other good Author, or in some other godly or laudable exercise, meete for their vocation? Faults in ye Ministers.

32 Whether they, or any of them, doe keepe, or suffer to bee kept in their parsonage or vicarage houses, any alehouses, tipling houses, or tauerns, or doe sell Ale, Beere, Wine, or any victual? No victayling or typling in psonage howses.

33 Whether your Parsons or Vicars haue bought their benefices, or come to them by Simonie, fraude, or deceite, or by any colourable pact, or other vnlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof? And whether they keepe in their owne handes, or haue demised, and let to ferme their personages, and vicarages, or their glebe lande, or tythes, or any part thereof? and whether any such lease bee made for the performance of any Simonicall pact, made directly or indirectly, betweene the Incumbent and the Patrone, or betweene the Incumbent and any other person, for the presenting of the same Incumbent to that benefice? Benefices bought by any Symoniacal pact.

34 Whether any Minister or Priest presented to any benefice in this diocesse hath couenanted, promised or practised to or with the Patrone thereof, or any other person or persons that had the aduouson or gift of the same benefice, or with any other person or persons on his or their behalfe, to giue to him or his friende, any Pātmōts by Symonie.

summe of redy money, for presenting him to the same, or haue offered by promise or bonde any lease, eyther of the whole benefice, limiting the rent farre vnder ꝑ iust value, or of the mansion house, Glebe landes, or any portion of the tythes, and fruites of the same benefice, receiuing little or nothing therefore, or suffering the patrone or any other person that presented him, to haue his owne tythes within the benefice free vnto himselfe, or else haue graunted some yeerely pension or other yeerely commoditie, to him, his childe, seruant, or friende for preferring him to the same benefice, or otherwise haue suffered him to make a gayne by any colour, deceite, or Simonicall pact in bestowing the saide benefice?

*Vacacõ of benefices.*

35 Whether the Church of your parish be now vacant or destitute of an Incumbent, or no, and if it be, howe long it hath bene so, and who is the Patrone? and whether hee suffereth the benefice to lye vacant, and occupieth the glebe land, and taketh the tythes and other fruites to himselfe, during the time of the vacation: or who else occupieth and taketh the same?

*Benefices in lay mens handes.*

36 Whether there be any Lay or Temporall man, not being within orders, or any childe that hath, or enioyeth any benefice or spirituall promotion?

*Lres testimo. fro one Dioces to another.*

37 Whether any Priest or Minister hee come into this Dioces, out of any other Dioces, to serue any cure here, without letters testimoniall of the Ordinarie, from whence hee came, vnder his autentike seale and hand, to testifie the cause of his departing from thence, and of his behauiour there?

*Perambulacõ or Rogacõ.*

38 Whether for the retaining of the perambulation of the circuite of your parish, the Parson, Vicar, or Curate, Churchwardẽs and certain of the substantiall men of the Parish, in the dayes of the Rogations, commonly called the gang dayes, walke the accustomed boundes of your parishe, and whether in the same perambulation, and going about, the Curate doe vse any other rite or ceremonie, then to say or sing in Englishe, the two Psalmes beginning Benedic anima mea domino, that is to saye, the Ciii. Psalme, and the Ciiii. Psalme, and such sentences of Scripture, as bee appointed by the Queenes Maiesties Iniunctions, with the Letanie, and Suffrages following the same, and reading one

Homilie

Homilie already deuised and set foorth for that purpose, without wearing any surplesses, carying of banners, or handbelles, or staying at Crosses, or any such like popish ceremonies?

39 Whether the Parish clarke be appointed according to the auncient custome of the parish? and whether hee bee not obedient to the Parson, Vicar, or Curate, especially in the time of celebration of diuine seruice, or of the Sacraments, or in any preparation thereunto? And whether he bee able and ready to reade the first Lesson, the Epistle, and the Psalmes, with answere to the Suffrages as is vsed? and whether hee keepe not the bookes, and ornaments of the Church fayre and cleane, and cause the Church and Quecre, the Communion Table, the Pulpit and the Font to be made decent and cleane, against seruice time, the Communion, Sermon, and Baptisme? Clearke, & his office.

40 Whether there be any man or woman in your Parish that resorteth to any popish priest for shrift or auricular confession, or any that within three yeeres nowe last past, hath bene reconciled vnto the Pope, or to the Church of Rome, or any that is reputed or suspected so to bee? and whether there bee any that refuse to come to the Church to heare diuine seruice, or to communicate according to the order nowe established by publike authoritie, and what be their names? Popishe seruice, Recusants refusers to come to Chur

41 Whether there be any person or persons, ecclesiasticall or temporall within your Parish, or elsewhere, within this Dioces, that of late haue retayned, or kept in their custodie, or that reade, sell, vtter, disperse, carie, or deliuer to others any English bookes, set foorth of late yeeres at Louaine, or in any other place beyond ꝑ seas, by Harding, Dorman, Allen, Saunders, Stapleton, Marshall, Bristowe, or any of them, or by any other English papist, eyther against the Queenes Maiesties supremacie in matters ecclesiasticall, or against true religion, & catholike doctrine nowe receiued, and established by common authoritie within this Realme, and what their names and surnames are? Papists bookes.

42 Whether there bee any in your parish, that vseth to praye in English, or in Latine vpon Beades, or other such like thing, or vpon any superstitious popish primer, or other like booke, and Beads.

what

what be their names?

Respect to ꝯ churche. 43 Whether the people of your parish, especially housholders, hauing no lawfull excuse to bee absent, doe faithfully and diligently endeuour themselues, to resort with their children, and seruantes, to their parish Church or Chappel, on the holy dayes, and chiefly vpon the Sundayes to Morning & Euening prayer, and vpon reasonable let thereof to some vsuall place, where common prayer is vsed, and then and there abide orderly and soberly, during the time of common prayer, Homilies, Sermons, and other seruice of God there vsed, reuerently and deuoutly giuing themselues to the hearing thereof, and occupying themselues at times conuenient in priuate prayer? and who they bee that eyther negligently or wilfully absent themselues, or come very late to the Church vpon the Sundayes especially, or that walke, talke, or otherwise vnreuerently behaue themselues in the Church, or vse any gaming or pastime abroad, or in any house, or sit in the Strectes, or Churchyarde, or in any Tauerne or Alehouse, vpon the Sunday, or other holy day, in the time of common prayer, Sermons, or reading of the Homilies, eyther before noone, or after noone?

Forfeytures of absence frō ꝯ churche. 44 Whether the forfeiture of twelue pence, for euery such offence, appointed by a statute made in the first yeere of ꝯ Queenes Maiesties reigne, be leuied and taken according to the same statute by the Churchwardens, of euery person that so offendeth, and by them be put to ꝯ vse of the poore of the parishe, & if it be not, by whose default it is not leuied. And what particular summes of money haue bene forfeyted that way, and by whom since the feast of Easter in the yeere of our Lorde 1575. vntill the day of giuing vp the presentment concerning these Articles. And so from time to time, as the saide Churchwardens and swornemen shalbe appointed to present in this behalfe, and how much of such forfeitures haue bene deliuered to the vse of the poore of the parishe, and to whom the same hath bene deliuered?

Starting out in Seruice tyme. 45 Whether ye knowe any, that in the time of the reading of the Letanie, or of any other part of the common prayer, or in the time of the Sermon, or of reading the Homilies, or any part of

the Scriptures to the parishioners, any person haue departed out of the Church without any necessarie cause, or that disturbeth the Minister, or preacher any maner of wayes in the time of diuine seruice or sermon? and whether any in contempt of their parish Church or Minister, doe resort to any other Church or no?

Disturbance of y^e Minist.

Contempt of their own churches.

46 Whether there be any Innekeepers, Alewiues, Victaylers, or Tiplers, that suffer, or do admit any person or persons in their houses, to eate, drinke, or play at Cardes, Tables, or such lyke games in the time of common prayer or sermon, on the sundaies or holidayes? and whether there be any shoppes set open on sundaies or holidayes, or any Butchers or others, that commonly vse to sell meate, or other things, in the time of common praier, preaching, or reading of the Homilies? and whether in any Fayres or common Markets falling vpon the sunday, there be any shewing of any wares before the Morning prayer be done? and whether any Markets or selling of any wares bee vsed or suffered in any churchyardes?

Victayling or typlinge in tyme of Seruice.

47 Whether for the putting of the Churchwardens and Swornemen the better in remembrance of their dueties in obseruing and noting such as offend, in not comming to diuine seruice, your Minister or reader do openly euery Sunday, after he haue read the second Lesson at Morning and Euening prayer, monish and warne the Churchwardens and swornemen to looke to their charge in this behalfe, and to obserue who contrary to the sayde Statute offend in absenting themselues negligently, or wilfully from their parish Church or Chappell, or vnreuerently (as is aforesayde) vse themselues in the time of diuine seruice?

Churchw. & Syde. to put in mynde of their duties by y^e Minist.

48 Whether the Churchwardens of the last yeere haue giuen to the parish a iust accounte of the Church goods and rentes that were committed to their charge, according vnto the custome that hath bene aforetime vsed, and what Church goods they or any other haue solde, and to whom? and whether to the profite of your Church or no? and what hath bene done with the money thereof comming?

Churchw. accõptes

49 Whether the Churchwardens and swornemen of the last yere, haue of any priuate corrupt affection concealed any crime, or

Negligẽce or corrupc of Churchw.

other disorder in their time done in your parish, and haue not presented the same to the Bishop, Chancelour, Archdeakon, Commissarie, or such other as hath authoritie to reforme the same? and whether they or any of them, at any such time as they should haue bene at diuine seruice on sundayes or holidayes, and shoulde there haue obserued others that were absent, haue bin away themselues at home, or in some tauerne or Alehouse, or els about some worldly businesse, or at Bowles, Cardes, Tables, or other gaming, without regard of their office and duetie in that behalfe?

*ast of ecclesiastical houses, rings appertayning.*

50 Whether any man hath pulled downe or discouered any Church, Chauncell, or Chappell, or any part of any of them, any Church porche, Vestrie, or Steeple, almosehouse, or such like, or haue plucked downe ỳ Belles, or haue felled or spoiled any wood or timber in any churchyarde?

*spitals, Spittles, & mes houses.*

51 Whether your Hospitales, Spittles, and Almosehouses be well and godly vsed according to the foundation and auncient ordinances of the same? whether there be any other placed in them, then poore impotent & needie persons, that haue not wherewith, or whereby to liue?

*on theire in ỳ yeare.*

52 Whether any of your parish being of conuenient age, haue not receiued the holy communion thise this last yeere at the least, and namely at Easter last or thereabouts for once, and what their names are? or receyuing, haue not signified the same before to your parson, vicar, or curate, that he might conueniently examine them, or that haue refused to come to him to be examined?

*Vsurye.*

53 Whether there be any in your parish that hath or doeth offend contrary to the statute made in the xxvbii. yeere of the reigne of King Henrie the eyght for reformation of vsurie, & reuiued by an Act made in the xiii. yeere of the reigne of the Queenes Maiestie, what be the names of such offenders, & what is the maner of their vsurie?

*ssbe admors, or detayners of legacies in pios vsus.*

54 Whether there bee any in your parishe that ministre the goods of those that be dead, without lawful authoritie, or any that suppresse the last will of the dead, or any executors that haue not fulfilled their testators will, specially in paying of Legacies giuen to the Church, or to other good and godly vses, as to the releife of

pouertie, to Orphanes, poore schollers, poore maydes marriages, high wayes, schooles, and such like?

55 Whether there be any, which of late haue bequeathed in their testaments, any Jewels, plate, ornaments, cattel, or graine, or other moueable stockes, annuities, or summes of money for the erection or finding of any obites, diriges, trentales, torches, lights, tapers, lampes, or any such like vse not by law forbidden, which are not payd out of any lands, and whereunto the Queenes Maiestie is not entytled by any Act of Parliament, and if there be any such Legacie or appointment, what is the names of such testators, and of the executors of their testaments, what is the quantitie and qualitie of the gift, and to what godly and lawfull vse is the same conuerted and employed? Legacies for Superst.

56 Whether there bee any money or stocke appertayning to your parish Church or chappel, or to the poore of your parish, in any mans hands that refuseth or deferreth to pay the same, or that vseth fraude, deceit or delay to make any accompt in the presence of the honest of the parishe for the same? and whether any such stocke be decayed, by whose negligence, and in whose hands? and whether the store or the poore mens bore be openly and indifferently giuen where neede is, without partiall affection? Churche goods decayed or decayed.

57 Whether the schoolemasters which teach within your parishe, eyther openly, or priuately in any Noble or Gentlemans house, or in any other place there, be of good and syncere religion and conuersation, and be diligent in teaching and bringing vp of youth? whether they be examined, allowed, and licenced by the ordinarie or his officer in that behalfe? whether they teach ꝑ Grammer set foorth by King Henrie the eight of Noble memorie, and none other? whether they teach any thing contrarie to the order of religion nowe established by publicke authoritie? and whether they teach not their schollers the Catechisme in Latine lately set foorth, and such sentences of Scripture as shalbe most expedient and meete to mooue them to the loue and due reuerence of Gods true religion, now truely set forth by the Queenes Maiesties authoritie, and to induce them to all godlynesse and honest conuersation, and whether the names and surnames of all such schoolemasters Schoolemasters.

ters and teachers of youth within your parish, as well of such as teach publikely, as those that teach in the houses of Noble men, Gentlemen, or other private men?

Sorcery, witchcraft.

58 Whether there bee any among you that vse Sorcerie or witchcraft, or that be suspected of the same, and whether any vse any charmes or vnlawfull prayers, or inuocations in Latine, or otherwise, and namely Midwiues in the time of womens trauell of childe? and whether any doe resorte to any such for helpe or counsell, and what be their names?

Blasphemers, Swearers, such lyke.

59 Whether there be among you any blasphemers of ꝑ name of God, great or often swearers, adulterers, fornicators, incestuous persons, Bawdes or receiuers of naughtie and incontinent persons, or harborers of women with childe which be vnmaried, conueying or suffering them to goe away before they doe any penance, or make satisfaction to the congregation, or any that be vehemently suspected of such faults, or that be not of good name & fame touching such crimes and faules, any Vsurers, or ribalds, or any that be malicious, contentious, or vncharitable persons, common slaunderers of their neighbors, railers, scolders, or sowers of discord betweene neighbours?

Marriages, vnlawfully contracted.

60 Whether there be any in these parts, that haue maried within the degrees of affinitie or consanguinitie, by the lawes of God forbidden, so set out for an admonition, in a table nowe appointed to be affixed in euery parish Church within this Diocese, or any that being deuorced or separated for ꝑ same, doe yet notwithstanding cohabite and keepe company still together, or any that being maried without those degrees, haue vnlawfully forsake their wiues, or husbands, and maryed others. Any man that hath two wiues, or any woman that hath two husbands, any that being diuorced or separated a mensa, haue maried againe. Any married, that haue made precontracts. Any that haue made priuie or secret contracts. Any that haue maried or contracted themselues without the consent of their parents, curors, or gouernours. Any that haue married without banes thrise solemnly asked. Any couples married, that liue not together, but slaunderously liue apart. Any that haue married out of the parish Church where they ought to

haue

haue solemnized their marriage?

61 Whether the Minister and Churchwardens haue suffered any Lordes of Misrule, or Summer Lordes or Ladyes, or any disguised persons, or others in Christmas, or at Maygames, or any Morice dauncers, or at any other times, to come vnreuerently into the Church or Churchyarde, and there to daunce, or play any vnseemely partes, with scoffes, ieastes, wanton gestures, or ribalde talke, namely in the time of common prayer. And what they be that commit such disorder, or accompanie or maintaine them? *Mysrule, maygames &c*

62 Whether the Archdeacon, Chauncellour, Commissarie, Officiall, or any other vsing Ecclesiasticall iurisdiction in this Dioces, their Registrares, or Actuaries, Apparitors, or Summoners, haue at any time wincked at and suffered any adulteries, fornications, incests, or other faultes and offences, to passe and remayne vnpunished, and vncorrected, for money, rewardes, bribes, pleasure, friendship or any other partiall or affectionate respect, or any of them haue bene burdensome to any in this Dioces, by exacting or taking excessiue fees, excessiue procurations, any rewardes, or commodities, by the way of promotion, gift, contribution, helpe, redemption of penance, omission of quarter Sermons, obtaining of any benefices, or office, or any other like wayes or meanes? *Corrupcon of officers.*

63 How many Adulteries, Incests, and Fornications, are notoriously knowne to haue bene committed in your parishe, since Easter 1579. Howe many offendours in any such faultes haue bene put to open penance, and openly corrected, and howe many haue bene wincked at, and borne withall, or haue fined and payed money to the Archdeacon, Chauncelour, Commissarie, Official, or their deputies, or to the Deanes, Registrares, or Sumners, or any of them, for to escape open punishment, & correction: and what their names and surnames be? *Adulties &c*

64 Whether the Deanes Rurals, and Sumners, or any of them doe pay any annual rent, fee, or pension for their offices, and what they pay, and to whome?

65 Generally whether there bee among you, any notorious

euill liuers or any suspected of any notorious sinne, fault, or crime, to the offence of Christian people committed, any that stubburnly refuse to conforme themselues to vnitie and godly religion, nowe established by publike authoritie, or any that bringeth abroade rumors of the alteration of the same, or otherwyse that disturbeth good orders, and the quietnesse of Christs Church, and the Christian congregation?

## The tenor of the othe, ministred to the Churchwardens and swornemen.

YE shall sweare by Almightie God, that ye shall diligently consider all and euery the Articles giuen to you in charge, and make a true answere vnto the same in writing, presenting all and euery such person and persons, dwelling within your Parish, as haue committed any offence or fault, or made any default, mentioned in any of the same Articles, or which are vehemētly suspected or defamed of any such offence, fault or default, wherein ye shall not present any person or persons, of any euill will, malice, or hatred, contrary to the trueth, nor shall for loue, fauour, meede, dreade, or any corrupt affection, spare to present any that be offendours, suspected or defamed in any of these cases, but shall doe vprightly, as men hauing the feare of God before your eyes, and desirous to maintaine vertue, and suppresse vice. So God helpe you.